1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

291 occurrence. I was, however, told that, in olden days they were in general use among the men. Fringed leather belts of the same kind as the one [171] here shown, are still common among the Lengua in the eastern Chaco.[1] Belts and girdles are fastened round the waist by means of a thin leather strap, passed through, and tied to, two holes at one end of the belt. The two free ends of the strap are threaded through two corresponding holes in the other end of the belt (see fig. 31); are tightened up as required, and tied. In the same way the Choroti fasten their fringe-less leather belts (fig. 171), which are usually made of white oxhide, and serve to secure mantles and skirts round the waist (see fig. 30: the man farthest to the left). The Choroti also wear broad, fringe-less belts of oxhide as a protection for the stomach from arrow shots.[2]

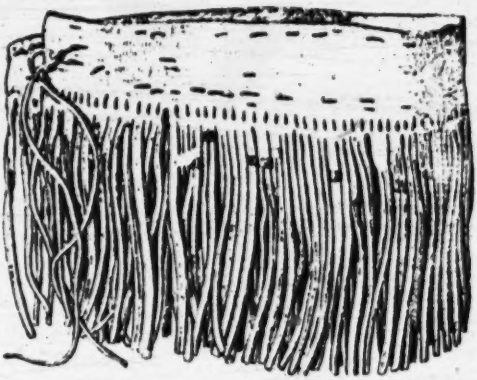

Fig. 31. Fringed leather belt. Mountings of tinplate decorating some of the fringes. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 8.

Very common garments are large woollen mantles, which the men either wrap round the waist (figs. 17, 30, the two men on either flank), or drape over the shoulders (fig. [231] 32). The Choroti women weave these mantles of the wool from the 286 flocks of sheep that the tribe owns in the interior of the Chaco. The 297 mantles are usually in two colours, and woven with groups of stripes. I have reproduced, in fig. 33, a corner of a Choroti man's mantle, the size of the mantle being 204 by 183 cm. The fabric, so-called rep, consists of two-thread, tightly spun yarn of a greyish white (the natural colour of the wool) and reddish brown; the warp is rounded, so that the weaving is selvedged all round. The woof is red. The ground colour of the mantle is brownish red, and there are six groups of greyish white stripes running with the length of the mantle. Each group of stripes consists of one broad, greyish white stripe, with two thinner stripes of

[1] Grubb (1).

[2] Cf. Nordenskiöld (13), plate 13.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

286 291 the same colour on either side. Beside these six groups of stripes, there is a thin, greyish white stripe running along each of the longer edges of the mantle. The garment is woven in one piece. In the centre of the

516 142 301

Fig. 32. Choroti Indians. Gran Chaco. Bolivia. Photo. E. v. R.

mantle there are figures sewn with reddish brown, woollen-yarn (fig. 34), probably property marks.[1]

291 When engaged in work or pastimes, the Choroti men usually take off their mantles. In »our» Choroti village we therefore always saw a large proportion of the men going about practically naked (figs. 16, 18 and 171).

[1] Cf. Nordenskiöld (13), p. 32.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

286 Among the Choroti, I have only seen a very few individuals wearing
291 the poncho, and the only specimen of this garment I succeeded in obtaining belonged to a half-grown youth. This poncho (fig. 35) consists of a woollen fabric, 160 cm long and 61 cm broad, in the middle of which there is a slit, 26.5 cm in length. The weaving consists of two-threaded, tightly spun yarn of greyish white (the natural colour of the wool) and red (now faded). Its ornamental design is formed by three broad, decorated strips, woven on double warp, so that on one side the pattern shows greyish white on red ground, and on the other side red, on greyish white ground. The fabric between these strips is rep, with the woof of greyish white yarn. Whether this poncho is of Choroti weaving, one cannot be certain. Possibly it has been obtained by Choroti from their Ashluslay neighbours, seeing that similar garments are not uncommon among the latter.[1]

[531]

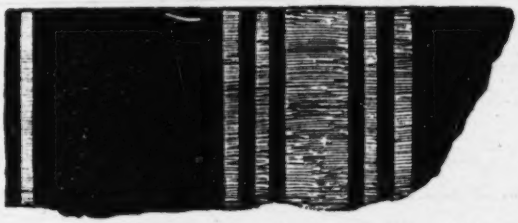

Fig. 33. Corner of man's mantle which is 204 cm long and 185 cm wide, of brownish-red wool, woven with groups of greyish-yellow stripes. Gran Chaco. Bolivia. 1/4. Riksm. 03. 3. 1.

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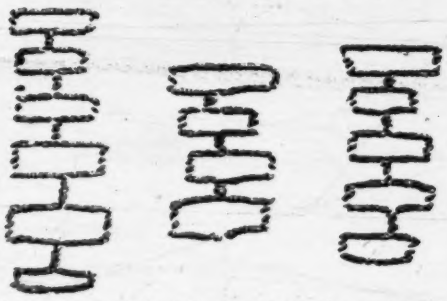

Fig. 34. Ornaments (probably property marks), placed in the middle of the mantle, a detail of which is seen in fig. 33. 1/2.

292 In the huts of the Choroti I frequently came across a kind of thick shirts, knitted from tightly spun
714 caraguatá-fibre threads (fig. 36), but I never saw them in use. In reply to my questions as to the reason for this, I was told that these garments are chiefly worn in fighting, when they are used as a protection against
[171] arrows. Caraguatá shirts are also used by the Ashluslay and the Mataco,[2] but in the literature on those Indians I have found no reference as to their being used as a protection against arrows. The Chiriguano, however,

[1] Nordenskiöld (11), pp. 111 and 112.
[2] Nordenskiöld (11), p. 107.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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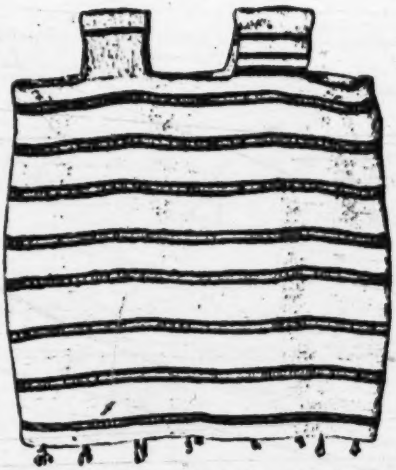

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Fig. 36. Mail shirt, knitted of caraguatá string. Worn principally as a protection against arrows. Choroti. Gran Chaco, Bolivia. 1/4. Riksm. 03. 3. 382.

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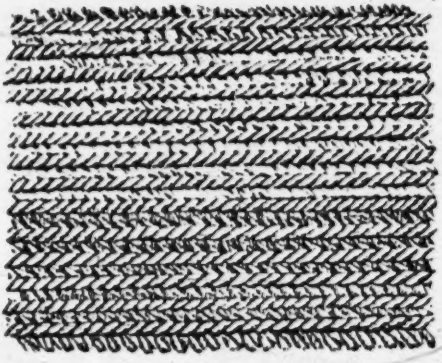

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Fig. 37. Enlarged detail of mail shirt, fig. 36. Natural size.

It is worthy of note that the Choroti also manufacture another protective garment out of caraguatá, namely a sort of stockings. This footgear is put on for wading (in fishing), as a protection against the teeth of the terribly sharp-biting palometa fish.[1]

To protect the legs from spiny plants, I have seen Choroti using a kind of long deerskin leggings, laced on with leather straps. The legging here reproduced in fig. 38, which has a height of 71 cm, reached well above the knee of its wearer. Some of the Choroti make use of sandals,[2] but I have myself never seen them worn by these Indians.

The men generally wear their hair of a medium length i. e., down to the shoulders, or the shoulder blades (figs. 16—18, 39 and 83) — but I have also seen Choroti with hair so long as almost to reach the waist. The hair is usually tied round with a woollen frontlet (fig. 39), or a frontlet of palm leaves (fig. 24), or birdskin (fig. 17), but it may also be worn loosely hanging down (fig. 53). Frequently the hair is tied into a brush-like bunch at the nape of the neck (fig. 39). Woollen frontlets are generally furnished with simple, tasteful, ornamentation (figs. 39

[1] Nordenskiöld (13), p. 110.
[2] Nordenskiöld (11), pp. 113, 114.

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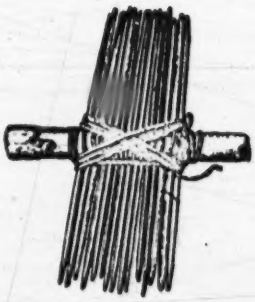

Fig. 85. Split-cane comb. Choroti. Gran Chaco. Bolivia. $^{2}/_{3}$. Riksm. 03. 3. 74.

Fig. 86. Wooden comb, carved in one piece. Choroti. Gran Chaco. Bolivia. $^{2}/_{3}$. Riksm. 03. 3. 70.

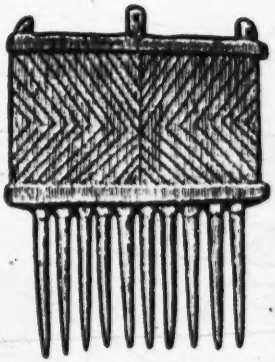

Fig. 87. Wooden comb, carved in one piece; the handle carved on both sides into angular ornament. Choroti. (This comb may possibly have been made among the Chiriguano.) Gran Chaco. Bolivia. $^{2}/_{3}$. Riksm. 10. 3. 38.

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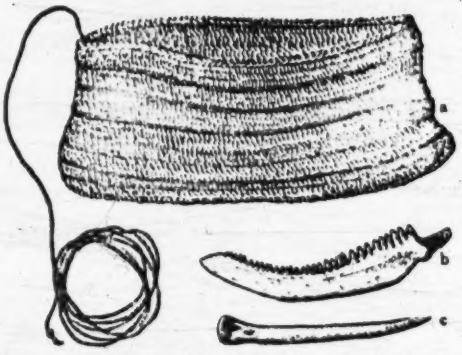

Fig. 88. Miniature bag (a) of undyed (greyish-white), brown, yellow, and black caraguatá fibre. When the author obtained the bag, it contained a stamp for face-painting (b) and a small bone awl for tattooing and blood-letting (c). Choroti. Gran Chaco. Bolivia. $^{2}/_{3}$. Riksm. 03. 3. 101.

older cultural element. The split-cane comb in fig. 85 consists of a piece of cane, about 7.2 cm long, into which a split has been made from one end, so that only 2 cm of the other end of the cane are left intact. The insides of the two legs forming this crotch have been pared down so that the space between the legs of the crotch equals the thickness of the comb teeth at their middle, i. e., in this case about 4 mm. In the fork of this crotch the teeth, 1 to 2 mm thick, have been placed and secured by tying, with their flat sides together. This class of Choroti combs are generally of a construction differing somewhat from the one described, in that the cane has not been split from one of the ends in order to afford room for the teeth, but, instead, there is usually in the middle of it a recess, into which the teeth are fixed in the way I have described.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

thread is wound on and fastened. Probably this thread,[1] was used for securing the bait so that it should not slip off the barbless hook. The line, which consists of three-ply yarn, is 4.4 m. long.

When a fish has been caught, it is killed with small, round-sectioned clubs of some hard and heavy kind of wood (fig. 120), and then strung on a cord, which, by means of a wooden needle (fig. 121), is threaded through the head of the fish, being passed through its eyes. The fish-festooned cord is carried round the fisherman's waist. This is a safe and handy way of carrying the catch whilst continuing fishing operations, swimming or wading. When a collected catch of fish is to be transported

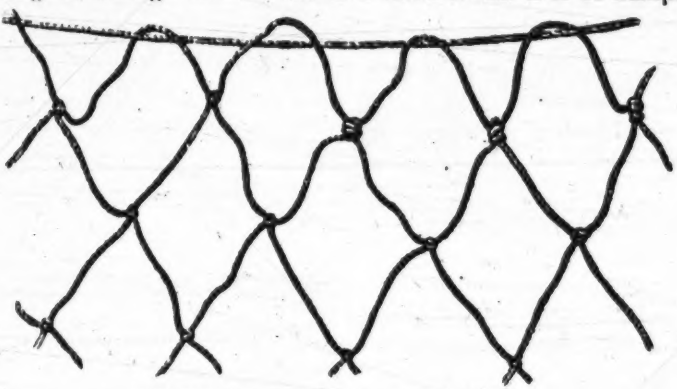

Fig. 117. Enlargement of the net in fig. 116. 2/3.

home to the village, the fish needle and cord also come in very useful. The implement here shown is from the Toba, as the Choroti specimen which I brought home (Riksm. 03. 3. 243) is now lost. The needle in the implement here reproduced probably consists of palo mataco, or quebracho, and has a length of 380 cm and a diameter of 0.5 cm. The cord, however, tapers towards the ends, its extreme points being only a few millimetres in thickness. One end of the cord is bent back so as to form a loop. Through this loop, and through the eye of the needle, a thinner caraguatá string has been passed, several turns, and with this string the loop has been wound, in the way seen in the picture. The specimen here shown is meant for carrying large-sized fish, but these implements are also to be found of much slenderer dimensions.

[1] I have no notes concerning the purpose of this thread.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

136 481 292 I have mentioned that the Choroti do not possess any water-craft, so that when fishing with nets they often have to wade or swim. In doing this, they expose themselves to being attacked by palometa fishes. As a protection for their legs in wading, the Indians occasionally wear a kind of mail stockings of caraguatá (see p. 54), but when they are swimming, they often get badly mauled by these fierce fishes, and I saw several Choroti with enormous scars from the bites of palometas (fig. 53). It also happens, now and again, that Indians, whem swimming, get killed by caymans, which, here and there, are plentiful.

[286 824]

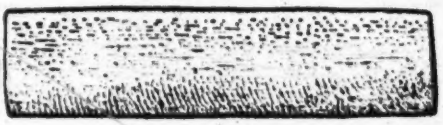

Fig. 118. Mesh-spacer of palo santo (Bulnesia sarmienti). Length 14.0 cm, width 3.0 cm; thickness along longitudinal axis 0.9 cm. The thickness decreases towards the longer edges, which are rounded. Choroti. Gran Chaco. Bolivia. Riksm. 03. 3. 343.

222 In the collection of the fruits, roots and pith of wild plants the Choroti possess an important source of subsistence. The Chaco Indians obtain edible fruits from, inter alia, the algaroba (Prosopis alba), the chañar (Gourliea decortitans), the mistol (Zizyphus mistol) and the tusca (Acacia aroma). The rootstocks of the caraguatá, or chahuar (Bromelia serra), plant are used for food by these Indians, and the same applies to the pith of the fan palm (Copernicia australis). For pulling down within reach the fruit-bearing branches of trees, the Indians make use of wooden hooks with a short arm and a long one, the latter then serving as a handle, whilst the tree branch which is to be bent down, is hooked with the shorter arm of the implement.[1] In digging up the spiny caraguatá plants the Choroti use a forked stick.[2]

[227]

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Fig. 119. Fishing hook of iron, with line of caraguatá fibre. Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 338.

Fig. 120. Fish club of palo santo (Handle upwards). Choroti. Gran Chaco. Bolivia. 1/4. Riksm. 03. 3. 87.

At the time of my stay among the Choroti, the part of the tribe with whom I was in touch carried on no other agriculture than the growing of pumpkins in a primi-

[1] Nordenskiöld (11), fig. 3.
[2] Nordenskiöld (13), fig. 49.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

415 of a river mussel (fig. 133). These mussel shell spoons are seldom as large as the specimen here reproduced, which has a length of 14 cm.

I have seen neither food dishes nor spoons, made of wood, among the Choroti, but nowadays, at least, such are used by them.[1]

285 415 Among the Choroti I saw only one single piece of basket work (fig. 134). It consists of a small basket of the same shape as a kind of pot, which is common in the Chaco (see cooking pot in fig. 192), and it is probably only a direct copy, made in sport, of a clay pot; otherwise, basketry is unknown to the Choroti, and it is therefore probable that the object in question has either found its way to these Indians from the Chiriguano, or that some Choroti, having seen basket-weaving in a Chiriguano village at some passing visit, subsequently has attempted to produce, some similar work himself. It should be noted that the weaving technique in the basket here reproduced is the same as the one used by the Chiriguano.

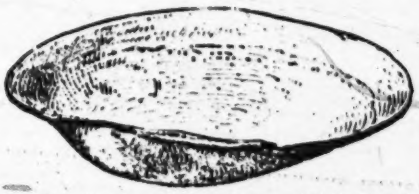

Fig. 133. Spoon, consisting of a mussel-shell. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 167.

[77]

286 415 The Choroti keep no inconsiderable part of their goods and chattels in large, nearly oval, knitted bags of caraguatá yarn (figs. 135 and 136). These bags are especially useful when the tribe is journeying or migrating. They are carried by the women in such a way that the tape or string within the ends of the bag is placed across the forehead, whilst the bag rests against the carrier's back. The carrying cord over the forehead keeps the bag from slipping down the back. For carrying water pitchers and other vessels of earthenware or calabash, the Choroti use carrying nets. On page 118 I have described the way in which these are used.

[285] [482]

Fig. 134. Basket, Choroti(?). Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 144.

For everyday use the men have a kind of

[1] Nordenskiöld (11), pp. 86 ff.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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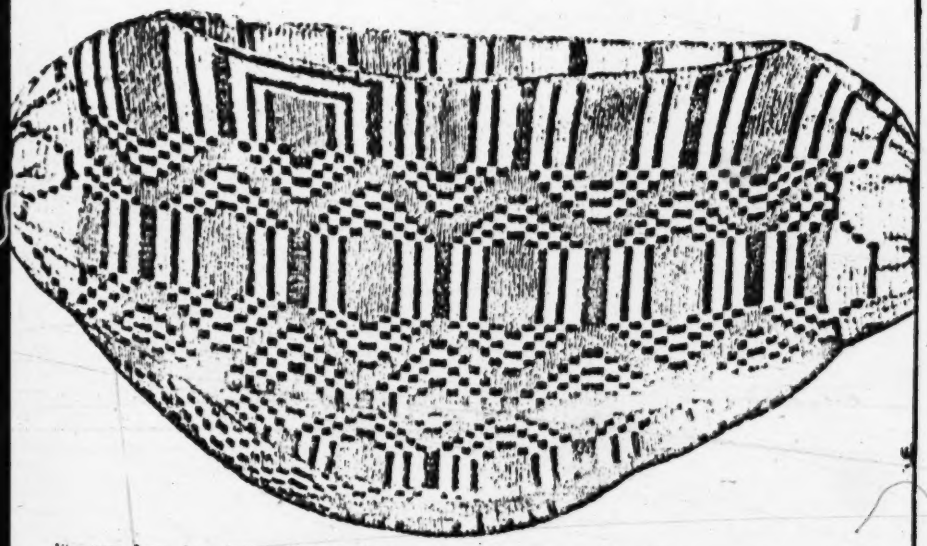

Fig. 135. Large bag, knitted of brown, black and yellowish white (natural colour) caraguatá fibre yarn. Choroti. Gran Chaco, Bolivia. 2/3. Riksm. 03. 3. 134.

smaller caraguatá bags of the shape seen in figs. 137 and 138. These bags are carried by a string or narrow strap laid over the shoulder (see the man with a bow, fig. 96) or tied to the belt, and in them are kept a variety of articles that the Choroti men always like to have about them, such as fire-drilling sticks, tinder boxes, awls for blood-letting, colours for painting of the face, etc.

[482]

The caraguatá yarn is spun, without the aid of a spindle, only by twisting the fibres (of Bromelia serra) against the thigh with the flat of the hand. Some of the yarn is dyed with vegetable dyestuffs in order to produce variegated patterns in the knitting (see figs. 135—139). For the knitting, eyed needles of hard wood (fig. 140) are used. Similar needles of wood or bone are also used for sewing. Among the Choroti I have seen men's bags which had been knitted of woollen-yarn with long cactus spines, used as knitting needles (fig. 141). The woollen-yarn bag here reproduced is ornamented with red, brown and grey

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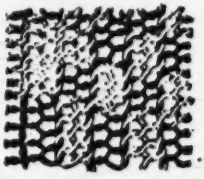

Fig. 136. Enlargement of the knitting of the bag in fig. 135.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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Fig. 137. Bag, knitted of brown, black and yellowish-white (natural colour) caraguatá fibre yarn. Carrying strap of rawhide, twined together. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 110.

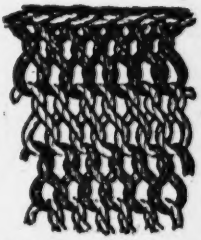

Fig. 139. Enlargement of the knitting of the bag in fig. 138. Twice enlarged.

Fig. 138. Bag, knitted of brown, black and yellowish white (natural colour) caraguatá fibre yarn. Choroti, Gran Chaco, Bolivia. 1/2. Riksm. 03 3. 183.

Fig. 140. Knitting needle, of wood. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 143 b.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

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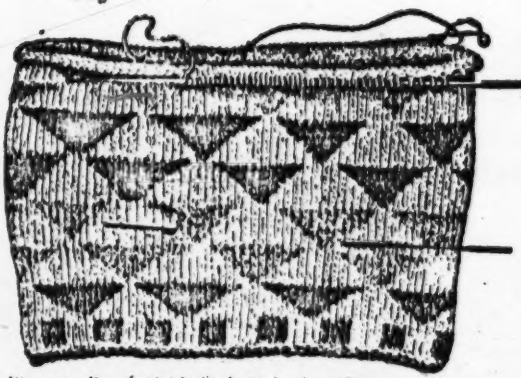

Fig. 141. Bag (unfinished), knitted of woollen yarn, with two cactus spines used as knitting needles. The pattern consists of red, brown and grey triangles and squares on a greyish-white ground. Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 143.

Fig. 142. Distaff, with wooden spindle and a spherical whorl consisting of the hard shell of a fruit. Left-spun cotton yarn is wound on the spindle, near its middle. Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 10. 3. 51.

Fig. 143. Distaff, with wooden spindle, and a plano-convex whorl of bone. Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 140.

triangles and squares on greyish-white ground. It is probable that the Choroti have learnt the art of knitting through having been in contact with more cultured tribes.

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From their herds of sheep the Choroti obtain all the wool they need for manufacturing mantles, loin cloths, ponchos, fillets, bags, etc. Wool, as well as cotton, is spun with distaffs of the Bakairi type[1] (figs. 142 and 143). The spindles of the distaffs are of wood, with a small knob at the top end for fixing the wool. The spindle is always thinnest at the upper end, and increases in thickness downwards, attaining its greatest thickness not far from its bottom end. The spindle whorls consist of various materials, such as fruit rinds, bone, earthenware, etc. I have even obtained a Choroti distaff with a stone whorl (Riksm. 10. 3. 50), although this is a material which is extremely rare on the

[1] For South American spinning implements and their classification see Frisius and Nordenskiöld (1), 10[9]. — *v. Rosen*. II.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

283 Chaco, a circumstance I have pointed out in the foregoing. At its thickest part, the diameter of the spindle should be somewhat larger than the diameter of the hole through the whorl. The thinner end of the spindle is passed through this hole, and the whorl is then slid downwards until it gets fixed on account of the thickness of the spindle (see fig. 143). If the hole has happened to have been made too large, so that the whorl would slip off, the thickness of the spindle immediately below the whorl is increased by the application of a heavily waxed binding (see fig. 142).

286 Personally I have not seen the Choroti do any weaving, but from this tribe Nordenskiöld has described a very primitive method of fillet weaving: »For a loom, the woman used her own body; the fillet she was weaving was fastened to her big toe, and her hand she used as a batten. In this way she was weaving. the fillet without using any other implement than her extremities.»[1]

For all that, the Chorotis do possess weaving implements, which, among other things, is evident from the weaving batten reproduced in fig. 144. It is carved in one piece out of some hard, heavy wood. The transverse section of the handle is oval, and the blade has two rounded edges.

283 The Choroti make excellent ropes of bast (fig. 145), by twining. One such rope, which I bartered off them, is 11.74 metres in length. At one end of it there is a running noose, and it has probably been used as a lasso.

412 439 At the time when I visited the Chaco, iron was still of such rarity that it was but seldom I saw an iron knife among the Choroti. We had brought with us, as articles for bartering, long, Argentine knives, and with them the Indians were highly delighted. These knives were not used by the Choroti for carving wood with, but principally as carving instruments in cutting up meat.

412 Fig. 144. Knife-like weaving implement (batten) of hard wood Choroti. Gran Chaco. Bolivia. S/o. Riksm. 10. 3. 91.

The Choroti knife, which is reproduced in fig. 146, is a very primitive tool, with a one-edged blade, about 1.5 mm thick, of untempered sheet-iron. The upper part of the blade is wedged into a partly cleft wooden handle, which is covered

[1] Nordenskiöld (13), p. 111.

Q[should be Choroti. -Analyst]

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

The wool of the sheep is turned to account. Sheep and goats are sometimes killed.

Cow horns are used as tinder-boxes, spoons and occasionally trumpets.

Little enclosures are sometimes built for the sheep and goats.

Goat horns are also turned into spoons.

Fig. 11. Wooden Spur.
Ashluslay, G. M. (A. 197) 1/2.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

The Abipone would seem to have no needles[1]). The Tupinambá were unable to sew[2]). Some tribes have probably learnt the use of the eyed needle from the whites.

It seems to me impossible to distinguish from the shape of the needles whether they are imitations of the needles of the whites or not. The needle is an element of culture which the Indians may easily have got to know from the whites. It is also an element of culture which easily disappears under the influence of the whites. Still, I consider it probable that the Chaco Indians had already learnt the use of the needle from the western area of civilization. This holds good not only of the smaller needles (Fig. 57) used for sewing and plaiting, but also of the large needles which the Indians use when fishing.

Needles in the Chaco are used in the first place for making Caraguatá bags of different kinds. Thus the netting represented in Fig 60 (4—6) is done with the needle. One seldom sees the joining of two pieces of cloth among these Indians. Now and then they strengthen the end-band of a rent mantle. Holes are darned with the help of needle and thread (see Fig. 28), but usually in very coarse fashion. Smaller or larger bags of skin are often sewn together. Figs. 58 and 59 show specimens of such work.

Knitting and sewing.

While baskets are altogether wanting[3]) among the Choroti and Ashluslay, they do more string work than most of the other S. American Indians.

These bags, etc., have, in part, to take the place of the basket work of other peoples.

Some of this work is plaiting, other knitting. Most of it is sewing. We see from the illustrations what different spe-

[1]) Dobrizhoffer, Vol. 2. p. 132.

[2]) Soares de Sousa, p. 290.

[3]) The only baskets found here are the fishing-gear mentioned on page 50.

[text continues on p. 198]

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Mataco SI7
Ashluslay SK5

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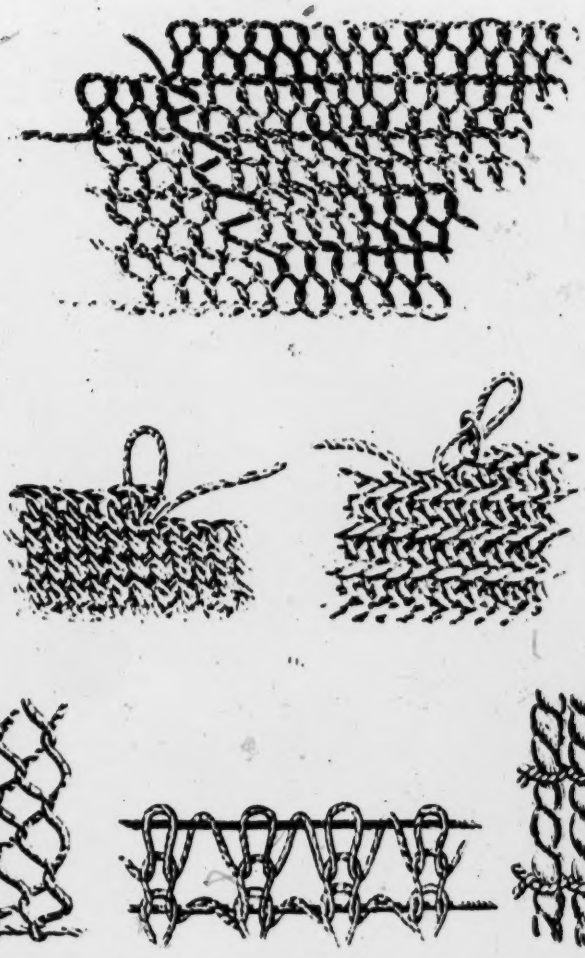

Fig. 60. Specimens of the technique in the bags and netting in El Gran Chaco.

5. R. M. (M. 192) Mataco.
6. G. M. (D. 630). Choroti.
7. R. M. (A. 1494). Ashluslay.
8. G. M. (13.1.09) Mataco.
9. G. M. (A. 1528). Ashluslay.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

A C 286

cimens of technique occur among the tribes dealt with here, and the table on page 200 shows where they occur inside the area investigated by me.

Of these different specimens of technique 1 is used for small bags and 2 chiefly for the large landing-nets; 4 a for small bags and 4 b for hairnets; 5 is above all for the large bags used for carrying; 6 for small bags and for most shirts; 3a and 3b for large bags and for the stockings which serve for protection from the Palometa fish; 8 for small bags; 7 for the sides of a certain form of bag; 9 for small honey-strainers. Specimens 1—7 and 9 I have only seen in work made of Caraguatá, and 8 only in woollen bags.

It would be of very great interest if a study were made of the distribution of the various kinds of knitting and plaiting etc. in S. America. A beginning has been made by RADIN who, however, though the rich material of the Berlin Ethnological Museum was at his disposal when writing his treatise, strangely enough did not examine the specimens of work which that collection contains from the coast lands of Peru, but confined himself to specimens of work carried out by present-day Indians.

Ordinary netting is widely distributed in S. America. It occurs in all the places where the Indians are indicated as using landing-nets and nets. There are two kinds of knots: *reef-knots* (Fig. 60.1) and *sheet-knots* (Fig. 60.2). The Ashluslay and Choroti employ the latter in nets and occasionally for bags, the former in bags only. In addition to the places indicated in this table, reef-knots are found in N. W. Brazil[1]), on the coast of Peru[2]), in Guiana[3]), and among the Lengua[4]). According to KRAUSE[5]) the sheet-knot is in use among the Karajá. It would be extremely interesting if some one

[1]) G. M. (16. 5. 33) Collection of KOCH-GRÜNBERG.
[2]) G. M. (16. 9. 78).
[3]) G. M. (12. 1. 343). Collection of LILJEWALCH-THULIN.
[4]) G. M. (4134). Collection of GREBST.
[5]) Fig. 136 b.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

would make a map, based on the collections of the great museums, showing the distribution of these and possibly other knots in S. America.

The Choroti and Ashluslay knit their nets with mesh-sticks (Fig. 61) like those in use in Sweden. I have, moreover, seen the mesh-stick in use among the Mataco, Toba, Chiriguano, Chané and Tapiete. I have not seen it among other tribes, but I would not venture to assert definitely that it does not exist among them.

Fig 61. Mesh-stick. Ashluslay. R. M. (A. 402). 1/3.

KOCH-GRÜNBERG[1]) mentions it from N. W. Brazil. The Lengua make their nets without a mesh-stick; as also the Karajá[2]) and the Ona[3]). Objects have been found on the Peruvian coast which may be mesh-sticks, as for instance at Pachacamac[4]).

The mesh-stick is one of those elements of culture whose distribution is too little known for us to venture to draw conclusions regarding its source.

[1]) (2) Vol. 2, p. 37.
[2]) Grubb, p. 68.
[3]) KRAUSE, p. 288.
[4]) GALLARDO, p. 203.
[4]) SQUIER, p. 96.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Asklusla y SK5
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Table showing the distribution of the different kinds of technique in the making of bags and nets.
The numbers refer to figures 60.1 - 60.9.

Technique	No. on map	1.	2.	3.	4.	5.	6.	7.	8.	9.
Ashluslay	2.	R.M. A. 1175.	R.M. A. 1538.	R.M. A. 1538. R.M. A. 1835.	R.M. A. 1463.	R.M. A. 1417.	R.M. A. 1173.	R.M. A. 1494.	—	G.M. A. 1528.
Atsahuaca	12.									+
Aymara	69.	[2]				—	—	—	—	—
Chacobo	62.						—	—	—	+
Chàma	73.						—	—	—	+ ?
Chané	5.	R.M. P. 121.								R.M. P. 126.
Chimane	24.	G.M. 15.1. 911.								—
Chiriguano	4.	R.M. E. 686.	R.M. E. 678.							R.M. E. 614.
Choroti	1.		G.M. D. 631.	G.M. D. 680.	G.M.[1] D. 239.	G.M. D. 252.	G.M. D. 630.	G.M. D. 241.	G.M. D. 239.	—
Guarayù (Mission)	10.	—		—		—	—	—	—	+
Guarayù (Pausetna)	11.	—				—	—	—	—	G.M. 15.1 845.
Huanyami	13.	—					—	—	—	G.M. 15.1 6014
Huarl	64.	—				G.M. 15.1. 435.	—	—	—	G.M. 15.1.416.
Mataco	6.	—	R.M. M. 232.	R.M. M. 1140.	R.M. M. 191.	R.M. M. 1036.	R.M. M. 1136.	—	G.M. M.G. 65.	—
Quichua	18.	—	—	—	—	—	—	—	—	—
Tambopata-Guarayo	6X	—	—	—	—	—	—	—	—	—
Tapiete	3.	R.M. Ll. 203	R.M. Ll. 257.	R.M. Ll. 257.	—	R.M. Ll. 179.	R.M. Ll. 186.	G.M. L. 26.	—	R.M. L. 34
Toba	79.	G.M. 580.	R.M. To. 24.	R.M. To. 24.	—	R.M. To. 17.	—	—	—	—
Tsirakua	93.	—	—	—	—	R.M. Z. 35.	—	—	—	R.M. Z. 32.
Yamiaca	63.	—	—	—	—	—	—	—	—	+
Yuracáre	22.	+	—	—	—	—	—	—	—	—

[1]) The Choroti, when they mend cloth use a variation of this technique. [2]) Orbigny, p. 63.

[p. 220]

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5
Mataco SI7

Weaving.

A C 286 The tribes from whom I have made collections on my journeys all know how to weave, with the probable exception of the Siriono. There are in S. America a number of Indians who do not weave. Among these are the Tierra del Fuego tribes and some Gês-peoples.

Many of the Indian tribes I have visited only weave bands. Such are the Chacobo, Huanyam, Huari and Yuracáre. Weaving with ornamental borders (Fig. 27) is only found in the Chaco, and it is evident that weaving among those tribes is on a much higher plane than among the tribes north of Sta. Cruz de la Sierra. This is plainly due to the influence of the mountain civilization to the west. Specimens of weaving with these borders are in my collections from the Choroti, Ashluslay, Chané, Mataco, Quichua and Aymara. They are widely met with in the old excavations in Peru. Among Indians now living I know of such fabrics among the Mbayá[1]) and the Lengua[2]), besides the tribes mentioned here. This is manifestly an element of civilization received by the Choroti and Ashluslay from the old area of civilization in the west.

It is remakable that we find in the Chaco, too, among the (2) Ashluslay bands woven according to the Kelim technique with open slits (Fig. 64). Otherwise this technique is not known among Indians now living in S. America, but only from the (A) old area of civilization in the west. (Map 38).

I have no loom in my collection from the Choroti or Ashluslay. From the latter tribe I photographed one which I had not the opportunity of acquiring[3]).

M 286 From the Mataco, who are closely connected with these tribes, I have several looms of which two distinct types are here illustrated. As we see, the warp is drawn differently in each of these. In the loom (Fig. 63) the warp-threads run

[1]) Boggiani, fig.
[2]) Grubb, fig.
[3]) See »Indianerleben», fig. 52.

[text continues on p. 208]